THE PACIFIC

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WE had slipped back along the sloping way,
No longer holding first things first,
But throning gods emasculate,—
Idols of our own fashioning,
Heads of sham gold and feet of crumbling clay.
If we would build anew and build to stay,
We must find God again
And go his way.

—John Oxenham.

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THE PACIFIC

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MAN UPREARING HIMSELF AGAIN.

"Ages and ages back,

Out of the long grass with infinite pain raising itself into the upright position,

A creature—forerunner of Man—with swift eyes glanced around.

So today once more,

With pain and suffering, driven by what strange instinct—who can tell?

Out of the great jungle of custom and supposed necessity, into a new and wonderful life, to new and wonderful knowledge.

Surpassing words, surpassing all past experience—the Man, the meaning of it all, uprears himself again."

A GREATER THAN MAMMON.

Gratifying declarations were made by Congressman Kahn and Senator Johnson just before they departed for Washington. The one by Mr. Kahn was in effect that in this time of crisis he intended to sink all partisanship and to back up the Administration in a most energetic prosecution of the war.

Senator Johnson let it be known in a speech before the Commercial Club in San Francisco that he intended to make a determined effort to secure a more just and equitable tax law than that which was enacted a few months ago. That measure, which let the war profiteers escape with their immense profits practically untouched, was one of the many indications of late that our democracy is too much of a plutocracy to commend itself to the enlightened minds and consciences of the majority of the people. The United States Congress ought to be able to read the signs of the times more correctly. The people will not stand for such a law as that. It is not abreast with the times. England has long had a tax of 80 per cent on war profits —and the tax on ordinary business and on necessities has been kept down.

Since the European war began the profits of the United States Steel Corporation have climbed up from $63,000,00 a year to $580,000,000; those of the Bethlehem Steel Company from $4,000,000 to $57,000,000; those of the Lackawana Steel Company from $1,000,000 to $12,000,000; those of the Anaconda Copper Company from $11,000,000 to $56,,000,000; those of the Du Pont Powder Company from $5,000,000 to $82,000,000.

The foregoing were profits for the year 1916. It is not yet known to what enormous further heights they have climbed in 1917.

Senator Johnson is one of the men who have seen that a Mightier than Mammon has appeared in the world; he has his ear to the ground and hears the rumble and roar of a mighty tempest soon to be upon us if we as a nation do not give heed to our ways. We do not believe that he fully realizes as yet how revolutionary the changes will be that must of necessity come soon; indeed it seems at times as if he and Roosevelt and others are seeking by half-way measures to head off certain movements which men of the largest vision realize cannot be headed off because they spring out of the developing life of mankind and must inevitably move on to their full accomplishment.

Some years ago Edward Carpenter, one of the world's seers, wrote:

At last, after centuries, when the tension and strain of the old society can go no further, and ruin on every side seems impending, behold! behind and beneath it all, in dim prefigurement, yet clear and not to be mistaken —the Outline and Draft of a new order."

THE BIGGER DAY.

We find on the cover page of the Northwestern Christian Advocate for Novembr 28, the following poem. We do not know who is the author. We do know that it is worth quoting.

O, men and women of America, would that we all could catch the inspiration of it and move in tune with it! The world is bound to get some day to all that is here implied. It is the one great lesson the world war is to teach all mankind. Let us fall in line, catch step, and go forward!

"We are done with little thinking and we're done with little deeds,
We are done with petty conduct and we're done with narrow creeds;
We have grown to men and women, and we've noble work to do,
And today we are a people with a larger point of view.
In a big way we must labor, if our flag shall always fly.
In a big way we must suffer, in a big way some must die.

"There must be no little dreaming in the visions that we see,
There must be no selfish planning in the joys that are to be,
We have set our faces eastward to the rising of the sun,
That shall light a better nation, and there's big work to be done,
And the petty souls and narrow, seeking only selfish gain,
Shall be vanquished by the toilers big enough to suffer pain.

"It's a big task we have taken, 'tis for others we must fight,
We must see our duty clearly in a white and shining light,
We must quit our little circles where we've moved in little ways,
And work as men and women, for the bigger, better days.
We must quit our selfish thinking and our narrow views and creeds,
And as people, big and splendid, we must do the bigger deeds."

PACIFIC COAST NOTES.

"No man is making good unless he is making goodness," remarked Dr. Raymond C. Brooks in a recent sermon.

The Earl Lecturer next year, Pacific School of Religion, will be Dr. James Henry Breasted, Professor of Egyptology and Oriental History in the University of Chicago.

The fiftieth anniversary of the chartering of the University of California will be celebrated next March. Ninety Universities in America and the Old World have been invited to send representatives.

"They did not teach us to sing in the old days when I was learning to be a soldier," remarked General Greene, the Camp Lewis commander, recently, "but we sang anyway. Now the army has added this new branch, and we expect that it will give the men a great deal of happiness and inspiration." General Leonard Wood says: "There isn't anything in the world—even letters from home that will raise a soldier's spirits like a good, catchy, marching tune."

Once when in pioneer days in Washington the Rev. Dr. H. K. Hines was preaching in a school house a dog from one of the homes came in and laid down in front of the pulpit. Soon a cat appeared also. The dog, making a dash for it, the cat jumped first to the pulpit stand, and next through a closed window, breaking the glass to fragments. The dog turned for the door and went yelping out after the cat. Dr. Hines was accustomed to refer to the sermon of that day as the most dogmatic and the most categorical one he had ever preached.

On our exchange list for the last year has been a monthly magazine called "Esoteric Christianity"—a Seattle publication, in which we have found considerable interesting reading matter. In the December number the announcement is made that the name is to be changed to "Service." An explanatory note in connection is: "Under the new name the magazine, "Service," will enter many fields it could not enter heretofore. "Service" breaks all bars and locks; it appeals to all humanity without regard to csate, color, race or creed. We are approaching the age of "The Promise" made to Abraham, which includes Jew, Greek and Gentile. All are included in that great inheritance of the riches of God's grace. Any agency that acts as an aid in breaking down the bars of separativeness must be a channel through which the spirit can work. All service in His name is a bond of unity."

Evidently the New York Post is of opinion that Los Angeles might have gotten a little further along in the temperance ranks than she did at the recent election, saying editorially: 'Los Angeles as the largest dry municipality in America will hardly claim the respect which prohibitionists give to Atlanta, Memphis, Omaha, Denver, Portland, and Seattle. Used as we are to qualifications of aridity, Los Angeles has broken all records in her exceptions to the ban on liquor. Saloons everywhere are abolished. A bone-dry harbor district is created. But any one who is satisfied with liquors containing 14 per cent, or less of alcohol may buy all he wants in the original packages and in bulk; while hotels and restaurants may serve such mild-to-medium drinks till 9 p. m. Los Angeles thus avoids dealing a blow to the California wine industry, and steers clear of offending the thirsty among her thousands of tourists. Colorado, however, asserts that her mountain scenery attracts as many visitors as when they could ejaculate, 'Here's looking at you' to every peak."

The University of California is to conduct a summer session in Los Angeles as well as in Berkeley in 1918. The announcement says: "In the six-week Summer Session to be held in Los Angeles, from June 24 to August 3, many courses will be given which will not be obtainable at Berkeley, taught by members of the regular faculty of the Unievrsity as well as by visitors from various eastern universities. This Los Angeles Summer Session is not to be a mere Chautauqua. It is a regular term of the University, counting for credits toward a University degree. The same scholarly standards will be upheld as in the work of the rest of the University year. Undoubtedly a large proportion of the students will be university graduates who seek this opportunity to bring themselves abreast of the latest developments of the day in fields in which they are especially interested. There will be many people who attend the Summer Session to obtain better training and equipment for the occupations in which they are engaged, many whose primary purpose is intellectual stimulation and inspiration."

The Rev. H. A. Luckenbach, who has been serving for several months as a general missionary for the Congregational Churches of Eastern Washington and Northern Idaho, writes: "I do not believe a finer lot of men can be found anywhere than the men in our Congregational pulpits, men of vigor, purposeful, resourceful, and spiritual. I find nearly all carrying heavy burdens with difficult fields, but to a man they are endeavoring to measure up to their respective responsibilities and I have yet to hear any tale of woe or complaints. Surely Godliness with contentment is great gain. I believe on the whole our work is in better condition than it ever has been. I find a growing spirit of confidence both on the part of the ministers and laymen. While our people have never been so burdened with demands for money and so many worthy appeals for benevolent gifts, I meet every where a cordial response for our own work and find that most of our churches are ready and willing to meet their full missionary apportionment. I have been impressed with the way our men are sounding the spiritual note in their own lives and in their appeal to the churches, and both ministers and people are asking for evangelistic help of this fall and winter."

Considerable has been done in recent years towards restoring the San Juan Capistrano Mission about half way between Los Angeles and San Diego. Among the additions made is a statue of Father Serra and an Indian boy, constructed in front of the mission building by the sculptor John P. Van Rensselaer. The face of Serra is modeled from a painting in the College of San Fernando in Mexico, which is believed to be the most accurate portrait of him in existence. He is represented as embracing the Indian boy with one hand and pointing heavenward with the other.

Under the caption of "All Creeds Work Together for Uncle Sam," our Catholic cotemporary, The Monitor, quotes the following from Mr. Whitehair of the Army Y. M. C. A.: "When the army Y. M. C. A. landed with the first American contingent in France, it was a Catholic priest, a fine type of the benevolent old village cure, who came forward and gave us land on which to locate the 'Y' hut. He loaned us a tent for temporary quarters, and furnished us equipment until our own things could be brought from the ships. And the first divine service held in our new quarters was High Mass." The Monitor remarks—and apparently approvingly—that this a "an illustration of the ease with which sectarian lines are overstepped in work for the army." We think that they should be overstepped with the same ease in all Christian work by men of every denom-

ination, Catholic and Protestant, at all times, in peace as well as in war. We wonder whether the Monitor will agree or disagree with us.

On his way to France from the State of Washington as a United States soldier, perhaps already there, is a young man who was born in Salonika, Greece, and who had two years in the Balkan war before coming to this country. He is a member of the First Methodist Church of Tacoma. Just before leaving Camp Murray he wrote to the Epworth League of that district which had made him their field coresponding secretary: "Your letter has reached me, and I read it with great joy. I don't really know how to express myself for the great honor that you are giving me, appointing me as a field corespondence secretary. I accept the position, thanking you very much for your kind spirit toward me, and will try and do my best, keeping the Epworth League banner as high as possible until my last breath. This is our moving day. Have been up since 4 A. M. getting ready. The tents were taken down sharp at 9 A. M. at the explosion of the first skyrocket. Great day, anyway! Our last moment in our beloved state, and then the past will be nothing but a dream to us. As we were taking the tents down, the captain called me and gave me the Y. M. C. A. work at the train. I have to take charge of everything in the fifth division, as it has been divided in five sections. Five trains are going to take us inside an hour from now. We are going to Long Island, New York, but will only have a short stop there, and soon will meet the Huns face to face, hoping or rather being sure to carry the Star Spangled Banner victoriously on European battlefields. We are fighting for a good cause and will have the Above Power with us. I just love this life, although it is hard for lots of boys who have never been away from home, and are going for the first time—especially to war, and I don't blame them at all. I have been two years in war, and am bearing the scars on my body, but am going just as cheerfully, for I think it is the greatest opportunity to wear the United States uniform and I am very proud of it. I hope to be a good soldier once more."

A PRAYER FOR USE OF STUDENTS IN WAR TIME.

By Edward I. Bosworth of Oberlin College.

We offer ourselves and all that we have to Thee, to be used in life and death to bring a larger life to all men of every race. May those of us who are called to take up arms in the battle for a better world be everywhere true followers of Jesus Christ. In camp may our hearts be kept pure and the Gospel word be often upon our lips. In the fierceness of fighting may we be quiet and unafraid. May those of us who will die in battle find the Lord of Life with us in the death hour. May those of us who will bring our brothers to death do the deed without hate, eager to meet them again, sometime and somewhere, to do the will of God together.

Grant to those who minister in hospitals power to bring not only healing to the bodies but peace to the souls of the sick and wounded far from home.

Give patience to all who in suspense wait and pray at home and fortify their souls for whatever message may come.

Give peace to the nations in Thine own time, O God.

In the name of Jesus Christ our Lord, the Savior of the world. Amen.

CHRONICLE AND COMMENT.

"The Man Who Made Goodness Interesting," was the subject of an address given by Dean Brown of Yale in a Boston Church recently.

Harry Lauder, the world-famous singer, says that he now owns a small bit of land in France and will henceforth have France in his heart.

Dr. Anna Howard Shaw, chairman of the woman's committee of the National Council of Defense, suggests a "Smokeless Friday," and the sending of the tobacco thus saved to the men on the war front.

The great multitude which cheered Harry Lauder a fortnight ago in Pittsburgh will never forget his concluding message, says the Methodist Recorder—"a message which breathed at once the sternness of a commandment and the tenderness of a benediction: 'Get next to God.'"

The Church Times, a great British religious journal, said a few weeks ago: "It has come to this—that nothing that the clergy can do, or leave undone, is right." A serious time, this, for the Church as well as for many other institutions. The clergy the Church Times refers to is the Church of England clergy.

Viewing the prodigality of considerable of the life in England the London Nation remarks: "The country is locked in a prolonged struggle. But it is spending as if it were for a short one." And the Lady's Pictorial says: "Those back from Italy are astonished at the plenty and comfort of life in England—our blazing fires, our white and palatable bread."

The Rev. Dr. Ellmer L. Williams, known in Chicago as "the fighting parson," is about to close eight strenuous years in a pastorate in that city and enter the work of the Board of Temperance, Prohibition and Morals of the Methodist Episcopal Church. His has been a downtown pastorate in a locality where a clean-up was necessary, and he has cleaned up so that a square mile around his church is avoided by the representatives of vice. He is said to be the most feared man in Chicago by that element. Some of his activities are indicated as follows: "For three years he has given three months of the summer to Chautauqua lecturing and used the proceeds to develop his down-town church work. He inaugurated the industrial work in Chicago after the plan of Morgan Memorial in Boston; has a mission among the Italians on the North Side; is a member of the Chief Staff of the Chicago police and wears the policeman's badge of honor in recognition of his civic work, is chairman of the Social Purity Committee of the Federated Churches of Chicago; a director of the Citizens' League to prevent the sale of liquor to minors and drunkards; a manager of the Anti-cigarette League, a trustee of the Chicago Deaconess Home; member of advisory board of Chicago Dry Federation, vice-president of the social service department Rock River Conference League, instructor in Christian Citizenship at Epworth League Institutes in several states; been president of Chicago Methodist Brotherhoods for a number of years and is lecturer for the Intercollegiate Prohibition Association, speaking at their big conventions for the past four years.

WAR-TIME DANGER.

We quote some timely words in the New York Christian Advocate:

"Right now the Christian ministry is in danger of making a most grievous mistake. The war is the upper-

most idea in the minds of our people. Efforts on a gigantic scale are being made to show that it is a whole nation, not an administration, that is waging war in the interest of right against the mighty Teutonic power which stands for selfish and cruel might. In these efforts there is an exploitation of every conceivable agency which can yield aid. In the fact that the Church is made central among these agencies is one of the greatest tributes ever paid to the primacy and superior influence of the Church. At the beginning of the war there was much flippant and excited talk about the 'failure' of a Christianity which 'could not prevent this awful cataclysm.' Now the world is being taught that it must look to the Christian Church for its strongest aid. The pastor has his day and nights filled with new and unusual duties in behalf of the war, many appeals for help in the way of mobilizing his people in the great campaign for Christian freedom. The editor's scope is being enlarged to such an extent as to make the limitation of space a serious problem. There is danger amid this situation that as a Christian Church we may forget the sanctity of the Sabbath, learn to wink at things which we have been condemning in times of peace, pull down a blood-red curtain over the picture of peace, turn the sermon into a semi-secular appeal, and forget, in short, that, while we are waging a great war against Germany, we are waging a greater war against universal sin, and that, if we neglect the Church and its life, we neglect that alone which makes victory over Germany and victory over universal sin possible."

SOME BRITISH THOUGHT FROM PAST AND PRESENT.

Bring me my bow of burning gold,
  Bring me my arrow of desire;
Bring me my spear; O clouds unfold!
  Bring me my chariot of fire!

I will not cease from mental fight,
  Nor shall my sword sleep in my hand,
Till we have built Jerusalem
  In England's green and pleasant land.
—Blake.

If we work as we did in the trenches—
  When no man's life was his own,
But each man strove for the good of all,
  And worked till the work was done—
We can make this Britain of ours
  The happiest land on earth,
Where all men strive for the good of all,
  And none shall suffer dearth.
—John Oxenham.

Speaking on "Reconstruction after the War," the Rev. Dr. Horton, a leading British Congregationalist, remarked recently: "There is nothing more important than to understand the claims of Labor. . . . When the golden year comes Labor will come to its own. Every man will have a fair livelihood, a wholesome and beautiful home, and be able to give his children a good education. Individual wealth will be rare, if not non-existent." And then Dr. Horton, digging down to the roots of the struggle in the world of Labor, said further: "The sordid fight for the right to live obscures for a time what struggling man means by living. . . . What the Labor Party really wants is true morality—to be right with God and right with one another. The strident clamor for material good is really a blind reaching out towards the object of their desire—to glorify God and to enjoy him forever."

THE MASTER'S YARDSTICK FOR MEASURING GREATNESS.

Byron H. Stauffer, Pastor First Congregational Church San Francisco.

Jesus gave the world a new standard of greatness, a new yardstick wherewith to measure honors, a new scales on which to weigh reputation.

The old notion of greatness was to sit on a throne and have things brought to you, have others wait on you, one reading to you, one holding a fan, another bringing a pipe, another striking a match, four men carrying you in a palanquin, another four holding a canopy, with innumerable outriders and fussers. Jesus' idea of greatness was to be Himself the menial, not to some princelet, but to all humanity—to the suffering, to the helpless, to old age, to childhood, to the next generation, and to the proprietor of all generations, God!

Now the disciples still held this old aristocratic notion of eminence—the arbitrary, the high-and-mighty, the Oriental type. They were just now quarreling about this very thing. Who was to be the greatest—not who was the most efficient, but who was to lord it over the rest, who would receive the kow-tows of his fellows, who would go in to dinner first?

Meanwhile, one has gone to arrange for a room where the Master will grasp the opportunity to launch this new doctrine of greatness. The room is well furnished; it has table, reclining seats, linen and finger bowls. No, not finger bowls, but foot bowls; for the banqueters, instead of washing their fingers after the meal, have their feet washed before the meal. A menial usually did this service in the host's stead. There being no servant here to-day, who is to do it? The youngest? John is the youngest, but alas! he has just asked to be made premier. He cannot afford to lower his dignity. And as they all feel themselves the greatest, all range in and recline, leaving the basin and towel unusued. It is the Master's chance. He girds Himself and, stooping, washes the feet of each. "Know ye what I have done?" He asks as He sits down again; "If I, your Master, do this to you, ye ought also to wash one another's feet, for the servant is not greater than his Lord." Luke adds: "The kings of the Gentiles have lordships, but it shall not be so with you. He that is greatest among you, let him be as he that doth serve. FOR I AM AMONG YOU AS HE THAT SERVETH." That is my text, for this is a sermon on the sly.

This was the new philosophy. The Son of Man came not to be ministered unto, but to minister; not to be waited on, but to wait on others. Prince of princes, the Lord of lords, the Kings of kings, says: "I did not come to have My feet washed, but to wash the feet of others. All that follow Me shall imitate Me, and henceforth the biggest man is to be he that does the most!"

Service is the best test of intellectual greatness. Mere intellectuality is no proof of bigness of soul. The only brains worth considering go somewhere on an errand and get something done for mankind. Emanuel Kant made a great impression in the world of philosophy. By the way, he was never more than forty miles away from Konigsburg, his birthplace. His lectures drew thousands of students from all over Europe. Lord Haldane knows Kant's "Critique of Pure Reason' by heart. But the Kantian philosophy goes nowhere, dries no cheek, softens no pillow, erects no hospitals, carries no cup of cold water. Kant himself never could bear to visit his sick friends, and never attended an old chum's funeral, nor referred to him after-

wards. Oh, my reader, be that is least in the Kingdom of God is greater than Emanuel Kant.

In striking contrast to this German philosopher stands out grand old Thomas Arnold of Rugby. Of him it was said that he changed the face of education throughout all England. He took away the brutal, the pug-ugly, ideal from English schools, made Rugby an intellectual and moral headquarters of discipline, where healthy characters were formed, and where men were trained for the duties, the struggles and the temptations of life.

Ah, it is a poor intellect that does not look for feet to wash. A surgeon who was operating on a woman when an anesthetic could not be administered, insisted upon the patient stopping her screaming, saying, "Quit, or I'll quit." She couldn't, so he did. A jury allowed her two thousand dollars damages for her hour's anguish, stating in the verdict that brains and scientific skill should not be used that way, and that the doctor owed something to his patient. The world will soon forget that mechanic's name, but will always remember that, down among the poor deep-sea fishermen of Labrador is a man skilled in medical science, Dr. W. T. Grenfell, who is among the lonely as he that serveth.

Serving has become the best test of goodness. In Christ's time the best test of religion was a display of piety. It was a noisy type of religion that the Pharisees showed in their street praying. Jesus told His disciples that secret prayer was to be their usual form of worship.

The mediaeval form of goodness was self-punishment. Piety was wearing peas in the shoes, donning horse-hair under-garments in hot weather, having chains wear deep into one's back, sleeping in a damp cell, with a coffin for a bed. That was a religious life that went nowhere and did no good.

We are coming back to Jesus' conception of righteousness. No person is good who merely does no wrong, or starves himself one day in seven, or prays five hours a day; but he is really good who serves his children, his community, his country, his age. Serving men is worshipping God. When we begin to get concerned for others we save ourselves incidentally; but—what is far more important—we begin to work with God and His Son in the great plan of saving the world.

III.

Serving is becoming the great basis of eminence. P. T. Barnum said that Jennie Lind never sang so sweetly at any thousand-dollar-a-night concert as she did in the corridors of a soldiers' hospital when she raised her voice in "Come, ye disconsolate." We are beginning to use Christ's yardstick in measuring society. Who was the first woman of Chicago twenty years ago? Answer, Mrs. Potter Palmer. Who was she? A society woman, a dressmaker's model, the wearer of one new gown per week, the entertainer of princes during the World's Fair, the copy for all society women to follow. She still lives, but she has been dethroned. Ask any Illinois schoolboy today who the first woman of Chicago is, and he will answer that her name is Miss Jane Addams. Who is she? What does she do? She is the head of a social settlement, she rescues erring girls, she makes Hull House an oasis in the desert, she is in Chicago as she that serveth.

Serving is now the measure of statesmanship. Strategy used to be. The man who could outflank his foes was fit to govern the Rome of the days of Brutus. Flattery was once the highest quality of cabinet ministers. He who could say the sweetest things to Henry VIII. and his female favorite of that year could be chancellor until his stock of adulations was worn out and a new flatterer arose to take his place. In the days of the Stuarts—and of the Georges, too, for all that matter—lying was a necessary accomplishmen of servants of the Crown. But intriguing, flattering and lying are no longer virtues of statesmanship. Our Gladstones and our Balfours, our Lloyd Georges and our Woodrow Wilsons, are among us as they that serve. Greatness is no longer hauling away honors, but giving away talent.

IV.

Serving is the key to heaven. The Master said so. Where? In this marvellous portrayal, which is worth reciting here:

"Then shall the King say unto them on His right hand, Come, ye blessed of my Father, receive the Kingdom..... for I was an hungered and ye gave me meat; thirsty and ye gave me drink; a stranger, and ye took me in; naked, and ye clothed me; sick and in prison, and ye came unto me.

"Then shall the righteous answer, Lord, when saw we Thee an hungered and fed Thee, thirsty and gave Thee drink, a stranger and took Thee in, naked and clothed Thee, sick or in prison and came unto Thee"?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

BIG LABOR-TEMPERANCE MASS MEETING CONDUCTED IN BUFFALO BY CHARLES STELZLE DURING SESSION OF AMERICAN FEDERATION OF LABOR CONVENTION.

Despite a pouring rain nearly three thousand people attended the labor-temperance mass meeting in Buffalo, on Sunday afternoon, November 18th, when Charles Stelzle, Field Secretary of the Federal Council of the Churches of Christ in America, spoke on the question "Can the Labor Movement Stand for the Liquor Traffic."

It will be recalled that Mr. Stelzle conducted a somewhat similar meeting which was attended by four thousand people in Toronto some years ago, while the American Federation of Labor was in session in that city.

The Buffalo meeting was held while the American Federation of Labor was holding its annual convention in that city, and a large number of the delegates attended. Following Mr. Stelzle's address there was an open forum discussion, when scores of questions were asked by the audience.

The Buffalo meeting was especialy significant because the liquor problem is being considered by organized labor as never before, largely because of the industrial situation produced by the war, and also because the question of food supply makes the liquor problem of supreme importance.

For some time the liquor men have been trying to capture the labor movement. Already quite a number of state central labor unions have voted in favor of the liquor traffic because of the urgent request of bar-tenders and brewery-workers. A considerable number of central labor unions throughout the country have taken similar action. It was to meet this situation that Mr. Stelzle arranged for the meeting in Buffalo, where he could talk to the leading labor men of America.

Abstract of Mr. Stelzle's Address.

"The labor officials who recently presented to Woodrow Wilson a petition alleged to have been signed by over two million trade unionists asking that the manufacture and sale of booze be continued, were either ignorant of the facts, or else they deliberately tried to flim-flam the President.

"The number of alleged signers of this petition from but

twenty-two of the states which were enumerated was greater than the total membership of the American Federation of Labor throughout the entire country at the time the petition was framed up. Furthermore, only 445 local bodies out of nearly 25,000 labor unions are listed as having signed the petition.

"In many cases, individual trade unionists were counted again and again, first in their international organizations; second, in state labor bodies; third, in central labor unions; fourth, in local unions; and fifth, in such organizations as Personal Liberty Leagues, Mutual Benefit Societies and Labor Temple Associations.

"Hundreds of thousands of trade unionists are strongly opposed to the liquor traffic in all of its forms. Among them are some of the most eminent leaders in the labor movement. They have become tired of having the liquor men make a 'goat' of the labor movement, but all of these men are arbitrarily included in the tabulation presented in the petition to the President and Congress.

"The petition is a slander and an insult to the type of American workingmen who are altogether opposed to the liquor traffic. Labor leaders who will lie about working men will lie to them and they are not to be trusted on any kind of a job.

"Mr. Hoover is telling us that 'Food will win the War.' If this is true, then the liquor men and the labor men who stand for the liquor traffic are assuming serious responsibilities. The liquor men insist that they use for the manufacture of booze, only one percent of the grain produced in this country. One percent of the grain will feed one percent of the people. One percent of the people is 1,000,000 people. We shall send 1,000,000 soldiers, to the trenches in France.

"This means that the liquor men are using enough foodproducts to feed every last man who is going to the front to 'make the world safe for democracy.' So that they may become efficient fighters, we do not permit the men in uniform to drink liquor. Some of the men who are staying at home not only expect the men at the front to fight their battles but they are using for booze the grain which should be sent to feed the soldiers in the trenches."

CHURCH TEMPERANCE BOARD SENDS FIELD SECRETARIES TO FRANCE AND ENGLAND.

Two field secreatries of the Board of Temperance of the Presbyterian Church are enroute for Europe for the double purpose of investigating conditions among the United States and Candadian soldiers at the front in France, and—when their work is finished—of assisting in the campaign against intemperance which has been started in Great Britain. They are the Rev. W. J. Johnson of St. Paul, and the Rev. William M. Woodfin of St. Louis.

Dr. Johnson said, in a recent interview: "The fact that American soldiers are able to obtain liquor in France, which is forbidden them by army regulations while they are in the United States, is the height of inconsistency, as well as being a practice dangerous to the welfare of the men themselves, the allied cause and the growth of prohibition and moral reform in this country, England and Canada. It is in the endeavor to get the War Department to forbid drinking at the front that we are making our visit.

"United States newspaper readers have been informed that nothing is served the soldiers but light French wines, and you are allowed to infer that the wines, being 'light', are as near soft drinks as alcoholic liquor may be. Nothing is further from the truth. The light French wines are dangerous drinks to serve to men who have never been used to liquor, because they are not at first so unpleasant to the taste as strong distilled liquors, and the drinking habit may be, therefore, the more easily formed. The people of Canada resent the fact that their boys, protected from liquor at home, are not so protected at the front, and the fathers and mothers of soldiers from prohibition states in the Union have the same cause for complaint."

Dr. Johnosn will spend some weeks on the French front, and his observations and those of the Rev. Mr. Woodfin will be sent back and used by the Board of Temperance in its effort to obtain from the War Department a decree forbidding the sale of liquor to United States soldiers in France. The board already has published a booklet on this subject written by Vance Thompson, who spent twenty years in France, and told something about the effects as he observed them of the "light French wines." The survey which will be made in France will be similar to surveys made at the camps in the United States by the Board of Temperance, results of which have been submitted to the War Department.

The visit of Dr. Johnson and Dr. Woodfin to England comes as the result of an invitation from the United Temperance Committee in London. Both of these men will speak there in January.

ALCOHOLIC CONTENTS OF BEER TO BE REDUCED TO THREE PER CENT.

Orders reducing the alcoholic contents of beer to three per cent will be issued soon by the food administration, at Washington, with the approval of President Wilson. At the same time the amount of grain used by brewers will be cut down approximately 30 per cent, although the volume of beer will not be decreased. In making this announcement last week the food administration pointed out that since there is in the country a two or three-years' supply of whisky it is undesirable at the present time to stop entirely the brewing of beer because of the possibility of driving the popple to whisky drinking. The social question involved, it is declared, must be given equal consideration with that of food conservation. On this question the statement says:

"The food bill provides for the prohibition of the use of foodstuffs in the production of distilled spirits for beverage purposes and the use of foodstuffs for the production of distilled drinks was stopped September 8. There is, however, in the country from two to three years' supply of whisky, brandy and gin and other distilled liquors. The food bill provides that these liquors can becommandeered by the government if required for purposes of manufacture of alcohol for munitions. On the other hand, the requirements for industrial alcohol in addition to the normal output, from sawdust and other waste products, is at present negligible.

"Those who wish brewing entirely suppressed should, therefore, bear in mind that if such a course were pursued the country would be placed on a whisky basis entirely and the amount of alcohol consumed most probably would increase. The desirability of saving all the grain used in brewing from the point of view of food conservation is, therefore, limited by the social question involved in the exclusive use of whisky."

Life, misfortune, isolation, abandonment, poverty, are the fields of battle which have their heroes—obscure heroes—who are sometimes grander than those who win renown.—Victor Hugo.

THE MAKING OF TOMORROW IN SOUTHERN CALIFORNIA.

A Graphic Presentation Of An Opportunity and An Obligation.

The Rev. Dr. Henry K. Booth, pastor of the Congregational Church at Long Beach, and moderator of the Southern California Conference, preached on the last Sunday in November a Home Mission Sermon, having as topic "The Making of Tomorrow." We give here that part of the sermon which related to Southern California, confident that it is a message which will have wide-reading and one that will be an inspiration to all who read it.

"We are to think now of the portion of this great task that falls to the lot of our churches in our Home Mission enterprise and which associates itself directly with this great empire of Southern California—about 75,000 square miles, about seven times as large as Palestine, a country itself stretching from the Tehachapi line clear down to the Mexican border. Some of you who have lived in California and have been privileged to go to its mountains and to its various resorts, passing by automobile through the large centers of this state, are conscious that every possible variety of climatic and scenic condition is to be found here in this part of the world—nowhere, I believe, where we have so much in so small a compass, and the glory and the beauty of the California climate, the splendor and the glory of this sunshine and is something which we all love. And the variety of its scenery and climate is reflected, it seems to me, likewise, in the variety and difference of conditions in communities and localities. They are utterly different from each other in peculiar and distinctive qualities that make up community life, and it is to this great empire that we Congregational churches in Southern California are called upon to minister.

"Some years ago the Congregational Church in Southern California, in a spirit of faith and daring that was remarkable cut loose from the parent Society in New York and said to our Congregational Home Missionary Society, 'From this time forward, under God and his guidance and leadership, we will assume the responsibility for work in our own state. We will carry on its task of planting the Gospel in these new centers.' And the result of that experiment has been remarkable to a degree; and since the coming of Dr. Kenngott to Southern California in particular, and since we have fused together our interests into a great State Conference, and since we have come more and more to understand what Congregationalism ought to do, we have steadily risen in our ability to meet the problems of our southland. Since Dr. Kenngott came back from the National Council two weeks ago, which met in Columbus, Ohio, he tells us that our Congregational churches in Southern California have given more to missionary purposes per capita than any other State in the Union; that not even Massachusetts, where Congregationalism was born, or New York, or Illinois, or Minnesota, or Iowa, or any of the great states where Congregationalism has been for decades have given as much proportionally for the cause of Jesus Christ at home and abroad as our churches in the southland. It is a record of which we have reason to be proud, for it is something which redounds to nothing save the glory of God. We are thankful that our Congregationalism has come to be so strong here in this south-land. We have about 115 churches, 17,000 people who call themselves by the name of Congregationalists, and are giving on an average of from $50,000 to $60,000 a year to the work of Missions at home and abroad.

"And now there comes to us a special call that we consider not the task of foreign missions, but the great task of Home Missions; and I wish to say just a few words to this Church in general and then in particular regarding the work, and to say, first of all, that Congregationalism has proved itself wonderfully adapted to this task of Home Missions wherever it has gone, and there are three reasons why this is so. The first one is the breadth of spirit and of purpose and of thought in the Congregational circle. People of all denominations and of all forms of belief can find it possible on the simple basis of our covenant and confession to work together. In the little church at Willowbrook which we have been fathering for a year or more, I am told that of the thirty-five or forty members of the church just two were of Congregational antecedents; and in our own church a little more than fifty per cent of our present membership have come into this church from other communions. Congregational churches have found it possible to do a task of union work that no other denomination can do, and so we find that this one fact alone makes plain the reason why in our small communities and frontier settlements we find Congregational churches having such a large place and part, because that which we call Congregationalism, in its simplicity an democracy, appeals to men of all classes and of all types of religious opinion, and they can find it possible thus to work together harmoniously for the advancement of the kingdom on earth.

"And the second reason is the prominence and importance in our church of religious education. We came to this country and planted side by side with the church the school, and the contribution of Congregationalism to education is something that I shall not take time to elaborate; but to say in a word that practically all great colleges in America were founded by the Congregational Church, and the importance of an educated ministry and of an educated people has always been one of the predominant elements in our life. And so in these frontier communities where home missions has come we have made of first moment the work of the Church School. I could not begin to tell you the stories that I have heard and know of community after community where the first possible chance for the entrance of the gospel was found by the opening of a little Sunday School. Away up in Northern California in one lumber camp, made up of the roughest class of men, there came gradually into that camp a little group of children; and the first entrance that the church ever had into that lumber camp came from the fact that a missionary visited it one day and said to those married people, Wouldn't you like a Sunday School? and from that Sunday School there gradually grew a church, and the church increased in influence and power until today it numbers more than 200 members and reaches out with a real grasp into the life of that great lumber community. And that is the story that is repeated a thousand times.

"And the third reason why I am satisfied that our Congregational churches have been able to do so much is because of the fact that we have likewise been pioneers in Social Service. We have held it before our ministry that the place of the church in every community is not simply to minister to its own membership. That is only part of its duty. Its larger task is to remake communities to transform them into the likeness of the Kingdom of God; that our task is not only religious, but civic, philanthropic, social; and the names of the leaders in these different movements is but a roster of Congregational ministers—such as Washington Gladden, Charles R. Brown, Josiah Strong, Graham Taylor, Chas. S. MacFarland, who in their special way have contributed their quota to the remaking of our life as a nation. Our young ministers have gone out from

our Seminaries and Colleges with this passion for saving communities and they go into these small places to plant a church, and they make of that church not simply a place where people gather on Sunday to hear the word of God, to sing songs of praise and worship him, but a real power-house of spiritual and moral activity. There is one young man who has been pastor of a near-by church in Southern California who was pastor of a church in a frontier town. That town was menaced by a terrible forest fire and many of the men of that town ran away. They were cowards, they were afraid to stay by and help save the women and children; but this Congregational pastor and his noble wife stayed through that conflagration, even when it came up to their door, and the heroism of that young fellow and his willingness to sacrifice his own life, if necessary, was such that when that town was rebuilt he became one of the greatest forces in that community. So people by that kind of exampie see what Christianity stands for; that it is not simply a spiritual ministry; that it is a social ministry; that it has a place in human life.

"These are the three reasons, it seems to me, why it is possible for Congregationtionalism to do this work as perhaps no other church can do it. And now may I put before you the size of the task which we are really seeking to do? There are three types of work that the Home Missionary Church is seeking to accomplish. The first and most important and most valuable is the Christianizing of the city. All over Southern California we have cities that have grown up over night. They have a peculiar structure here that is not characteristic of cities elsewhere. Nearly every place of importance is a conglomerate of little communities. It has not grown from one center, but it has been made up of the patching together of little scattered setlements around a common center, so that gradually there has come to be genuine concentration and unity of life. Now all this would indicate that the community spirit has not entirely passed away. There is a sectional feeling and there is a certain community feeling in certain parts of each city that has made it feasible and important that in planting our churches in these great cities of Southern California we should see to it that they are placed so that they may truly become community centers. On a larger or smaller scale our Congregational churches have been planted with that thought in mind, and have become in these peculiar cities community centers, linking together those sections of the community in which they are located, and in that way becoming truly the inspiration of the community.

"The second task is the Christianizing of rural districts and of the small villages, a task that is exceedingly difficult in Southern California because of the long distances, and so we have the modern circuit rider now who goes from place to place. A number of our Congregational pastors are serving two and three and four churches, going from one to the other.

"Remember that these men who go from town to town are the only ministers in the community and this is the only chance for these people to hear the Gospel preached. We have no idea in this thickly setled part of Southern California the vast reaches of un-Christianized and of untouched people all about us. The pastor of the little church at Graham told me the other night that there are dozen of families within the radius of his church that he is trying to reach who have not been at a church service for years, and that is only half way between here and Los Angeles. There are hundreds of thousands of people in Southern California who never hear the gospel and there is yet a great work to do.

"The third task is the task of Christianizing our industrial centers, the centers where ceetain industries have created communities about them, peculiarly difficult fields that call for a special type of man who can appeal to men as men, who can meet the workman where he is and talk to him in his own vernacular. Some wonderful work has been done by some of these trained men.

"This, then, is what we are doing, and I wish you might see it all with me. Let us get away from the concreteness of the cases and see the thing in its larger meaning. We are living in Southern California, conscious of its greatness. The growth has been marvelous. The city in which we live has grown from almost nothing to its present dimensions in a few years. It is characteristic of all Southern California. These cities have grown up practically within the last fifty years, and our life here in these new cities and new communities in this new south-land is still in a fluid state, and the life that we live in these communities here in Southern California today, the kind of effort that we put forth, counts for more for the kingdom of God than it does in the old settled districts of Massachusetts and New York. You cannot make much impression on those communities that are 200 years old. You cannot change their thought and you cannot mould their life to any extent. You can only repeat what has been done before you. But here we are in a pioneer state where Christianity is a great motive force in the life of men that it cannot be elsewhere, and you and I are shaping the destiny of the California of tomorrow. I think and pray very often about this community in which we live. It is not a Home Missionary place, by any means, but there is a great deal of Home Missionary work to be done. I wish that we might do more. Here we are living in a city of American people. There are thousands of communities in which the American people are less than half the population. We have practically no foreign element. But I think often of the tomorrow. The Long Beach of 1950 is going to be a very different place from the Long Beach of 1917. I am satisfied that the flood gates are going to be opened wide when this war closes and the oppressed people of Poland and Roumania and Belgium, those people who have lost all their resources by war, whose business is largely agriculture and handwork, are going to seek for a new place in in which to live, and they are to come no longer through Ellis Island. We are told that we may expect a vast influx into Los Angeles, Long Beach, San Diego, and all these cities of Southern California. Tomorrow we are going to have a foreign population, we are going to have some very vexing problems to solve. Is not this the time to build for the future? Is not this the time to strengthen our life and make it able to resist all that is coming? Would it not be wise and prudent to look toward the future and think how we may prepare for what is coming? Here is a doctrine of preparedness that we can all believe, and how vastly more important it is that not only in Long Beach but in these smaller places this kind of work be done; for I think you will agree with me that in such places the Home Missionary is the one greatest formative power. I have been visiting some of these churches this week, and it has been brought home to me as never before how very close, how very intimate, how very genuine is the friendship that exists between pastor and people and how much they know of each other, of how deeply the pastor finds it possible to enter into the life of his people. It cannot be done on a larger scale, for time and strength will not permit; but in these smaller churches it is possible for the pastor to enter into every detail of the life of his people and to grow with them and into them, and to bring them such a power of spiritual uplift and strength as can be brought in no

other way. And these small churches mean much as social centers. The one bright spot in the lives of these people are the gatherings in the church. And let us remember that these men and women who are going out into these communities at our behest in these forty churches that are dependent upon us for support have gone with a heroism and a self-sacrifice that are impossible for us to fully understand. They are not complaining, they are not repining; but, oh, the sacrifices they make, the economies they practice, the things they do to make both ends meet on the little pitance that they receive, and oh, how earnestly and lovingly and constantly they labor for the lives that are intrusted to their care! I do not think that any of us realize, unless we have seen it for ourselves, how difficult these problems are that these men face how the monotony and irksomness wears upon them, how the smallness of its scope makes them oftimes discouraged, and how the sordidness saps their courage. The faith and consecration of these men is something divine and Christ-like, and these little churches from San Diego to Santa Barbara, in these outlying districts, in these suburban communities, in these small towns, in these country places are doing a wonderful work for the future California. They are building into these small communities that will be great some day the spirit, purpose and will of Jesus Christ. They are making men and women who are to be the leaders of these communities, boys and girls who are to be the makers of the California of tomorrow. It seems to me when we realize how wonderfully God has blessed us and how much we have received, how large are our opportunities and privileges, that in this Thanksgiving season when we offer our thanks to God, we can do it in no better way than by reaching out our hands to these Home Missionary pastors and their wives and saying to them, Brother, sister, you have toiled all night and you have taken nothing. Launch out into the deep. Go on in faith and prayer. We will stand by you, we will help you, we will to the utmost of our ability give of our sympathy and prayer and substance that you may be able to do our work."

THE TERCENTENARY CORRESPONDENCE COURSE.

(Third Section.)

It is not too late to enlist for the winning of the Pilgrim Certificate of the Tercentenary Correspondence Course full details of which can be obtained by writing to the National Council, 14 Beacon St., Boston, for Bulletins One and Two. Every church should start a class and have a few certificates at least to its credit. The work is outlined by One Hundred Questions, of which 45-62 are given below with answers to some. The answers to the others can be obtained from Pilgrim Deeds And Duties. Keep this for reference. Previous sections have presented questions 1-44, and next month another section will give some more.

45—What events in England led other Puritans who were not Separatists to come to America?

46.—During what years did most of them come and in what places did they settle?

47.—What was their colony called and how many came over during this period?

48.—How did they compare with the Pilgrims of Plymouth colony in wealth, education, social standing and religious devotion?

49.—What was their attitude at first toward the Established Churchof England?

50.—How were the Pilgrims of Plymouth an influence in leading them to become Separatists (Congregationalists)?

51.—What two fundamental principles of modern Congregationalism appeared in the formation of the church in Salem in 1629?

52.—How did the Massachusetts Bay colony hope and try to keep harmony within its borders?

53.—What persons did they banish for insisting on teaching doctrines which the Puritans thought wrong and disturbing?

54.—How did the treatment of witchcraft by the Plymouth and Massachusets Bay colonists compare with that of Europe?

55.—What are some of the important facts about John Winthrop and John Cotton?

56—Why did some of the colonists migrate to Connecticut?

57.—What are some of the towns they established there?

58.—What are some of the important facts about Thomas Hooker and John Davenport?

59.—What can be said of Roger Wiliams and his settlement in Rhode Island?

60.—What were the main colonies planted in America south of New England?

61.—How did they differ from the New England colonies in the aims of their founders and the various elements of their population?

62.—What were their relations with the New England colonies in the seventeenth century?

48. The Puritans of this later movement greatly out numbered the Pilgrims of Plymouth. They were far richer, bringing with them horses and cattle, excellent equipment and supplies. A larger percentage were educated men and of high social standing in England. In their religious devotion they were as intense, heroic and ready to make self-sacrifices as the Pilgrims. Their church however was less broad and free and their government less democratic. The supreme influence of the Pilgrims was in leavening this larger and stronger body with their own spirit and point of view.

54. Witchcraft was an ancient delusion which sprang into prominence in the sixteenth century and was accepted practically everywhere. In the sixteenth and seventeenth centuries about 300,000 were put to death in Europe as witches. In one city 400 perished in one execution. In an other the total deaths numbered 700. The excitement in the Puritan colony, though something to be deeply regretted, was but an echo of the madness across the ocean. It continued in England and Scotland after it ceased here. In the Massachusetts Bay Colony, though some were put to death, none were burned as in many other countries and the Pilgrims of Plymouth were not swept into it at all.

60. In the sixteenth century European interest in America devoted itself to discovery, exploration and the establishment of trading and military posts. At the beginning of the seventeenth century a general movement commenced to plant colonies with families. South of New England were the Dutch at New York, the Swedes in Delaware, the English in Virginia and also Maryland and the Spaniards in Florida. The French were North of New England at this time.

61. Most of the other early colonies were established by individuals or companies as financial ventures or by European governments to secure territorial expansion. Their pioneers were largely of the adventurous type and often were unprincipled men. The prime motive of the Pilgrims and Puritans was to ensure for themselves and their descendants religious and civil liberty and to do this by planting homes and establishing communities where worship and education would be regarded as more important than riches and power. Theirs were the first settlements to

which women and children came at the very beginning.

62. The European nations made sweeping claims to American territory and much land was assigned by more than one nation to its colonies, so that conflicts among the colonists were inevitable. The Pilgrims had difficulties with the Dutch over the Connecticut valley and with the French over parts of Maine. There was also friction among the English colonies because the English sovereigns gave charters that overlapped in the lands they bestowed. After the Dutch absorbed the Swedish territory and the English the Dutch, the main trouble was with the French who strove to unite their Canadian provinces with their Louisiana settlements through the Mississippi valley, thus planning to keep the English on the coast while they possessed the continent.

EDWIN H. BYINGTON,
Chairman, Correspondence Course Committee.

NATIONAL COUNCIL YOUNG PEOPLE'S RESOLUTION.

One hundred young people and pastors, representing many sections of the country and various young people's organizations in our churches, convened under the auspices of the National Council, October 13, 1917, at Columbus, Ohio, unanimously adopted the following statement and requested its presentation to the Council for action:

1. We believe that Congregationalists are ready for a new and positive forward movement in work for and by their young people, who constitute the greatest hope for working out our denominational duty and destiny.

2. We appeal to the National Council to give organized young people's work their study, supervision, encouragement and guidance, with a view to co-ordinating the entire educational and training program among young people in our churches.

3. We commend the Christian Endeavor Society, a noble child of Congregationalism, as an available, fruitful and adaptable organization through which the interests of our young people, of the denomination, and of Christ's kingdom can be efficiently conserved.

4. We call for such a co-ordination of all of the young people's organizations and work in our denomination as shall enable us to present a solid front in meeting our problems.

5. We ask that the task of leading our Congregational young people into a new era of aggressive activity be committed to such agency of the Council as it may order, so that the forward movement may begin at once. We hope for the early appointment of a Secretary who shall devote all his time to the work of the young people's organizations and request that the young people be given an opportunity to finance this Secretaryship.

ERNEST BOURNER ALLEN, Ohio, Chairman.
MRS. TRAFFORD JAYNE, Minn.
W. SCOTT EYMAN, Ohio.
WM. SHAW, Mass.
W. W. SCUDDER, Mass.
CLIFFORD B. FERGUSON, Ohio.
F. M. SHELDON, Mass.
OLIVER C. WEIST, Ohio.
MABEL E. STEHLE, Ohio.
ROY M. HOUGHTON, Conn.
JAY S. STOWELL, Wis.

Many a man, instead of learning humility in practice, confesses himself a poor sinner, and next prides himself upon the confession.—J. H. Newman.

AMERICAN BOARD MISSIONARIES PRESS ON TOWARD THE TRANS-CAUCASUS.

A cable to the American Board from the American Consul at Vladivostok, Russia, dated November 15, announces the starting of a party of the Board's workers on the last stage of their long journey from America into South Russia and the trans-Caucasus. The group of eight missionaries left San Francisco on July 18. When they reached Japan, Russian ports were closed to travellers. After it was possible to enter Russia, communications with the American Consul at Tiffis and with the relief workers there, was interrupted, and the Americans were advised to await direct word from the south before going on, since conditions of travel were so disturbed.

They went to work studying Russian, teaching English, and doing Y. M. C. A. work in Vladivostok, their telegrams to Tiffis, even though sent through the American Consul, apparently failing to reach that city, and letters bringing no answer. After weeks of effort, when it seemed as if the party would have to settle down for the winter in Siberia, Consul Willoughby Smith, at Tiffis, forwarded to the head of the party in Vladivostok a wire from the American Board men in Erivan, in the trans-Caucasus, which read: "Work greatly increased. Your presence imperative. Let whole party come at once."

In the party are the Rev. T. A. Elmer and the Rev. E. C. Partridge, of the Board's station in Marsovan, Turkey; Miss Susan W. Orvis, going back to work in Talas (Caesarea); Mr. and Mrs. Carl C. Compton, Grinnell graduates, joining the Marsovan station; the Rev. Walter M. James, an Oberlin man, going for the first time to Marsovan, and Mr. and Mrs. Henry H. White, who hope to help in the rebuilding of Van.

Mr. White is the Amherst agricultural college man who got as far as Tiffis on his way to Van three years ago. He was in company with Dr. George C. Raynolds, the veteran of the Van station, who was hurrying back from America in the hope of joining his wife and the besieged missionaries in the city at the foot of the lake. Dr. Raynolds and Mr. White met the fleeing Americans in Tiffis, where Mrs. Raynolds died from injuries and hardships of the siege and the flight over the mountains.

Nearly every one of the group which went through that experience is now back on the field again, doing rescue work, administering relief funds, gathering up and caring for fatherless children and starting industrial work for the widows and the homeless. The eight newcomers will have plenty of work laid out for them.

WORLD CONFERENCE ON FAITH AND ORDER.

The Word Conference on Faith and Order has issued the following bulletin, reporting progress in the preparation for a world conference:

As previous bulletins have reported, the work of issuing invitations to the various Communions throughout the world to co-operate in the World Conference on Faith and Order has been prosecuted as far as the war permitted. Sixty-one such commissions have now been appointed, representing all almost all the leading Communions of the world and, more or less completely, every country in the world except the continent of Europe.

The commission of the American Episcopal Church had expected to send a deputation in August, 1914, to explain the matter to the European Communions, including the Roman Catholic and the Eastern Orthodox, and ask their co-operation. The war prevented the deputation from sailing, but correspondence has been continued and extended

with eminent individuals in every country which could be reached, and very many cordial letters have been received.

It had seemed possible to send deputations last summer—one to Russia and one to Rome—each to approach such communions as it could reach in other countries. The deputation appointed for Russia was in position to act quickly and had, as its members thought, arranged for their passports and had engaged passage, but, at the last moment, the State Department expressed a strong wish that the deputation should postpone its visit, for fear that it might be misunderstood as having some pacifist motive, which might interfere with prosecution of the war. At that time, it was supposed that the two deputations should start as nearly simultaneously as possible, in order to insure that all the Communions which could be reached should be invited as nearly simultaneously as possible. At the time of the suggestion by the State Department that the Russian visit should be postponed, Dr. John R. Mott was on his way back from Russia, having been sent there by the President of the United States as a member of a commission to express the sympathy of the United States with the new Russian democracy. Dr. Mott was seen as soon as he arrived in Washington, and reported that he had found the World Conference very generally understood in Russia and meeting with cordial approval, many eminent members of the Russian Church having assured him of the co-operation of that Church as soon as the official in vitation could be issued. Dr. Mott, however, advised waiting for some months until the Russian Church had settled some, at least, of the numerous and difficult problems arising out of its new relation to the State, but he was quite confident there would be no jealousy on the part of the Russian Church if the formal invitation were issued first to Rome. The visit to Russia has therefore been postponed.

It seemed wise to write to Rome to a very eminent Roman Catholic, who is deeply interested in the question of re-union, and who is familiar with the World Conference movement and thoroughly in sympathy with it, and ask his private and unofficial advice as to whether or not it would be expedient to proceed to Rome the coming winter or next spring. That letter has been written and is perhaps now reaching Italy, but an answer can hardly be expected much before December first.

So far as possible, correspondence will be continued with Roman Catholics in various parts of the world and especially, in Italy with members of the Russian and other Eastern Orthodox churches, and of Protestant Communions in all the countries which can be reached, where commissions have not yet been appointed.

KOBE, JAPAN, GREATEST PACIFIC PORT.

The foreign commerce of Kobe has shown such a remarkable expansion since the outbreak of the war that it is not now not only the largest of Japanese ports in the amount of export and import business passing over its wharves, but it is also the leading port of the whole Pacific in foreign commerce, says a bulletin of the Philadelphia Commercial Museum. An estimate of its foreign trade by the American Consul Resident, based upon the official returns up to the end of July, shows a total of $464,000,000, or $50,000,000 in excess of the probable business of Yokohama for the year estimated on the same basis.

The only port of first rank in the Pacific for which official returns are not available is Hongkong, but it is not believed that the foreign commerce of that port approaches the Kobe total; and the only other Pacific port with a volume of trade threatening Kobe is Shanghai. The value of the foreign business of Seattle and Tacoma, taken together as the Puget Sound custom district, falls probably $100,000,000 below that of Kobe, and still further down are San Francisco, Singapore, Sydney, Manila, Canton, Tientsin, Valparaiso and Callao.

The United States is both the chief customer for te goods shipped out of Kobe and the principal seller of the merchandise taken in to that port. The total volume of the trade between the United States, including the insular possessions, and Kobe, amounted last year to $80,000,000, of which large sum more than $50,000,000 represented the purchase of American goods by Japan and $30,000,000 the sale of Japanese wares to the United States. And the volume of American trade passing through Kobe constantly grows larger.

NOTES AND PERSONALS.

The Rev. W. W. Willard is in Chicago, with the First Congregational Church as supply for a while.

The bazaar conducted this year by the ladies of First Congregational Church, Berkeley, netted more than $600.

The Rev. Dr. J. A. Cull is supplying Park Church, Berkeley. The Sunday-school has an attendance of about two hundred.

Eight persons were received to membership in the Mill Valley church last Sunday—the largest number at any one time in the history of the church.

Chaplain Rowell, now in his 98th year, preached Thursday evening of last week at the Rescue Mission in San Francisco. He has spoken there eight times this year.

The Rev. Mr. Breed, who was a student in the Pacific School of Religion a year or two ago, has been called to the pastorate at Sonoma and expects to enter on the work soon.

. . . To make a church a going institution, to visualize it before men as the most dynamic, vital and magnetic organization—the community center—costs time, money, brains, vitality—our best."

In this time of many drives it seems as if a drive had been made by the Sunday-school workers in Plymouth church, Oakland. The attendance Sunday before last was 662. The corresponding Sunday last year it was 424.

The First Congregational Church of Oakland will be fifty-seven years old next Sunday. Dr. Van Horn stated last Sunday that he was tempted to preach next Sunday on "Fifty-seven Varieties of Church Members." "Anyway," he said, "it will be a First Church sermon."

One of the worthiest of the Congregational national societies is the Congregational Board of Ministerial Relief. We feel confident that readers of The Pacific, after reading the half-page article devoted to the Christmas Fund feature, will desire to have part in the offering at the 1917 Christmas time.

At its mid-week meeting this week, Plymouth Church, Oakland, considers "The Indifferent Church: How Characterized!" These questions were on last Sunday's calendar: "Is the Church indifferent to the masses? Why should there be more people in Oakland movies and saloons on Sunday than in the churches? Who is responsible?"

A San Diego reader of The Pacific asks: "Now that The Advance is out of the way, why not make The Pacific

the organ for all the West?" As stated last week, we are expecting that there will be formulated and announced soon plans for making The Pacific at least a thoroughly representative paper for Congregationalism west of the Rocky Mountains.

Thoughts from the Calendar of Plymouth Church, Oakland, where Dr. Kloss is pastor: "A religion that costs nothing is worth nothing. Gethsemane and Calvary are the price the Master paid. . . . It is not especially heroic to go to church nowadays, but vastly more so than consulting our own east, filling up on newspaper dope, narcotizing the senses, making provision only for physical needs.

Our relation as a denomination to the work of the Christian Endeavor Society in California, will be considered at the Monday meeting of ministers in San Francisco next week. The Rev. Larue Watson, pastor at Bowles, will speak; also Dr. Larkin of Berkeley. Mr. Watson is the Northern California Conference Christian Endeavor representative; such as will bring to us considerable of interest and value. There should be a large attendance. This is a vital matter.

The Lord's Supper was observed last Sunday by the Chinese Congregational Church in Berkeley and in that in San Francisco. At the former two young men were received by letter; at the latter one young man by letter and one young lady on confession and baptism. One infant was baptized. . . . Rev. Mr. Liang, pastor of our San Francisco church has spent several weeks on an evangelistic tour, visiting San Diego, Los Angeles, Santa Barbara, Fresno and Sacramento.

BAYVIEW CONGREGATIONAL CHURCH, YOUNGSTOWN, WASHINGTON.

The Bayview Congregational Church at Youngstown, Washington, having been remodeled at a cost of $2,500, was formally reopened and rededicated on Sunday, November 25.

The following named ministers participated in the services: Revs. Samuel Greene, C. R. Gale, R. Bushell, H. F. Burgess, T. R. Edwell, H. E. Brown, L. O. Baird and T. Strong.

The work at Bayview was begun in 1906—a tent being used for Sunday-school and church services for the first year. The first building was erected in the autumn of 1907 and dedicated Feb. 23, 1908; remodeled in the summer the autumn of 1917 and rededicated Nov. 25, 1917. Christian work in Youngstown was begun in 1904 by Rev. James B. Orr and Rev. Samuel Greene. Four men in the employ of the Church Extension Society have served the Bayview parish, as follows: Hugh Elmer Brown, summer of 1906; Tracy Strong, summer of 1907; Rev. J. A. Henry, autumn of 1907 to summer of 1907; Rev. T. R. Elwell, November, 1908, to May, 1917. Since May, Superintendent Gale has served as acting pastor in connection with his general services, this arrangement to continue until financial conditions and local developments warrant employing a permanent resident pastor.

Prayer is a sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God has promised.—John Bunyan.

The Christmas Fund of the Congregational Board of Ministerial Relief.

This is the Sixteenth year that the National Board of Relief has received a Christmas Fund for its aged Pensioners.

The motto of this Fund is "A Christmas Morning Check, for the Veteran of the Cross, feeble of body, great of heart and serene of faith."

This Christmas Check is in addition to the regular pension.

The regular pension is far too small and the Christmas Check helps to make up the deficiency.

Never was this extra check more needed than this year. Think of the increased cost of everything.

The pensioners are advanced in years, a few of them in the nineties, more in the eighties, and still more in the seventies. Most of them are ill and feeble. They can no longer earn. They were faithful servants of the churches and the Kingdom of God.

It is a beautiful thing for all of us to share in taking to their humble homes, in this season of gladness and praise, a special, substantial gift of love and good cheer.

The Christmas Fund in 1916 was $8,000. For this year we seek $10,000.

Please respond as early as possible.

B. H. FANCHER, Treas.
287 Fourth Avenue,
New York.

WM. A. RICE, Sec'y.

W. B. M. P.

SOME OF THE RESULTS OF SERVICE ON WOMEN'S MISSIONARY BOARDS.

"Nothing develops Christian strength and efficiency like the cheerful assumption of responsibility. Women's Boards have been remarkably successful in distributing this responsibility and in enlisting the members of their auxiliaries in the support of the world program of Jesus Christ through their intercession, service and gifts."—Mrs. F. H. Sheets.

"The only place in the missionary world that I have ever happened to be where women can really contribute what they have to contribute and learn by experience from the mistakes that they make, is in these Women's Missionary Boards, where we have the responsibility of raising the money and of administering the affairs and controlling the policy of the society. And that responsibility has been more than a college education to hundreds and to thousands of our women. It has meant to them a greater spiritual and intellectual development and it has commanded the loyalty of the best women of the churches."—Mrs. W. A. Montgomery.

* * * * *

Mrs. S. C. Knodell, the Thank-offering Secretary of the Oregon Branch, is spending the winter in California. Her present address is 3433 Andover Street, Oakland. Hosts of friends will welcome her back to the state where she shared with Rev. Mr. Knodell the love and esteem of churches in San Bernardino, Santa Cruz and Oakland to which they ministered.

Miss Henrietta Brewer, Branch Secretary, is expected to be present at the December meeting of the Board upon her return from an extended Eastern trip. Her report of the Jubilee Meetings of the Woman's Board of Boston and of other subjects of interest is looked forward to with pleasurable anticipation. An item in the memoranda of the Prudential Committee of the American Board states that the W. B. M. is about to enter upon work in the Philippine Mission.

Rev. James H. Lash recently resigned his pastorate of the Lake Avenue Church, Pasadena, to take charge of the Hollywood church. This removes Mrs. Lash, the president of the Southern California Branch from Pasadena. One of the officers of the Branch writes: "Mrs. Lash has left us, and I feel lost. How I wish you might see Baby Barbara; she is perfectly beautiful"!

Following the suggestion and action of the American Board, the W. B. M. P. voted at its last meeting to increase the furlough salaries of its missionaries from $500 to $600 per annum. Secretary Barton wrote in part concerning the advance as follows: "There is no question that by going into the country and burying themselves when on furlough our missionaries might eke out an existence on five hundred dollars a year. But this would not prepare them except in a purely physical way for the work before them in the field. We almost demand of our missionaries that they shall live in the larger centers of religious thought and educational activity and that they shall themselves share in the great movements that are going on in our churches. This requires them to dress in accordance with the circle in which they move and the work they represent. Everything of this kind has become so increasingly expensive that the opinion was expressed by nearly if not quite everyone present at the Prudential Committee meeting that we should increase the allowance of missionaries on furlough from five hundred dollars to six hundred dollars per annum."

We would extend again an invitation to all to attend the weekly prayer meeting at 10 o'clock a. m. each Wednesday at Headquarters, 417 Market Street, San Francisco.

A GOOD MAN.

A good man never dies—
In worthy deed and prayer
And helpful hands, and honest eyes,
If smiles or tears be there;
Who lives for you and me—
Lives for the world he tries
To help—he lives eternally,
A good man never dies.

Who lives to bravely take
His share of toil and stress,
And, for his weaker fellow's sake,
Makes every burden less—
He may, at last, seem worn—
Lie fallen—hands and eyes
Folded—yet, though we mourn and mourn,
A good man never dies.

—James Whitcomb Riley.

NOTICE TO MUSIC COMMITTEES AND OTHERS INTERESTED IN PIPE ORGANS.

Your attention is drawn to the new establishment now set up in Oakland for the building of modern PIPE ORGANS under the direction of Mr. Walter Wainwright, favorably known in musical circles in the West, who has recently severed connection with a large corporation here engaged in the building of these instruments, to take up this work on his own account.

Those availing themselves of Mr. Wainwright's complete knowledge of this art will be assured of:

Fine tonal qualities.
Mechanical perfection in constructional detail.
Study of accoustics of building where an organ is intended to be placed.

And finally, as Mr. Wainwright is musical as well as mechanical (a combination in an organ-builder so absolutely essential in this difficult art), he is able to test out thoroughly all organs before delivery. Will bind himself to playing on and testing organs where set up, for one week before handing over the finished instrument, thus assuring himself that every part of the organ is in proper order.

Mr. Wainwright will cheerfully submit estimates and expertly drawn-up specifications of ORGANS of all sizes and range, but whilst quoting reasonable prices, cannot undertake any cheap work. Organs built under his care will be constructed of the fine woods which are so fortunately to be found in California so specially adapted to these instruments. Good organs cost money, if the best only of everything is used in their construction, and no other materials but the BEST are good enough for a PIPE ORGAN.

Estimates will also be furnished for the supplying of the

WAINWRIGHT "THRUSTLESS" ORGAN BLOWER"

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Pipe Organs. There is hardly an organ found that does not suffer from some defect or other in its wind supply, and this blower meets a much-needed want. It is operated by electricity and is economical in running.

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For The Children.

THE CONVALESCENT.

The nicest thing 'bout bein' sick
  Is when yer gettin' well,
Then yer mother an' yer sisters
  They treat you somethin' swell;
They bring you jams an' custards
  To "tempt yer appetite";
They play with you and read to you
  From mornin' until night;
They wrap you up in blankets
  And put pillows in a chair,
An' set you by the window
  So you get the air.
An' when yer wobbin' 'round a bit,
  A hangin' on to chairs,
They let you put your clothes on
  An' help you down the stairs.
So somehow you feel sorry
  When you hear your mother say:
"My son, I guess you're well enough
  To go to school to-day,"

—A. M. Cooper.

THE LONELY LITTLE FLOWER.

Once there was a little flower that was very discontented where it grew. It grew beside a stone near a brook, and there were no other flowers near, and the trees grew over it and made it somewhat gloomy, and up beside it went a wall of cold, gray rock. It liked to hear the brook talk, but still sometimes that made its lonesomeness worse; for the brook told about lovely places up higher on the hill, where it sounded as if it must be very gay all the time, with the sun and the wind, and many flowers bobbing and nodding about. The little flower would often drag her poor petals in the brook and sigh mournfully.

One day it heard a great crashing and cracking through the woods near; then dreadful sharp noises rang out every little while. "O, what can that be?" said the little flower to the brook.

"Some one shooting," said the brook carelessly, as one speaks who is a little proud of being wellinformed.

"O, what does that mean?' asked the little flower. And so the brook went on still more proudly to explain.

Just then something came falling over the rock and down through the tree branches and upon the stone beside the little flower. The litle flower almost cried out in distress. It was a poor thrush. Its wing was broken and bleeding from the senseless shooting of the gunner in the woods. "Water, water!" moaned the little thrush.

So then the little flower, forgetting her own troubles, this time dipped her petals in the brook for a purpose, and, raising her tiny head, splashed drops of water over the poor bird, and held some in her cup for him to drink. This she did often, and brushed him soothingly with her leaves. It was mild, lovely weather, and the flower was glad for the first time that the sun did not come piercing into the litle nook, because the bird could keep cool and comfortable. So with all the flower's care, finally the little wing was healed—a little bent, perhaps, but mended as nature mends things, and the little thrush could fly again.

But the little flower was sad when he chirped and hopped and was rejoiced that he could go. Then the little bird said: "O, you mustn't cry, little flower. I will always come to sing to you. See if I don't." So he flew away. The little flower waited, and was sure that he would come back. Suddenly in the evening of the day he went away, she heard the loveliest, sweetest song you can imagine. There the little thrush sat on a branch above. His mate came with him, too, and they began to build a nest. "Oh, I shall never be lonely again!" said the little flower. And the brook whispered to her: "So you see it was for a reason that you grew in this lonely place. If you had not been here, the poor little bird would have died."—Anne Craig, in the Christian Register.

THE LITTLE WHITE DOVE.

There was once upon a time a white dove that lived next door to a growly, grizzly bear.

The dove had a voice as sweet as music, but the bear had a terrible growl. He was always snarling and quarreling, till the white dove said: "I cannot stand it any longer. I must find a new home."

So early the next morning she started out to find the new home. First she went to the creek and dipped her wings in the shining water till they were as white as snow. Then away she flew over the hills and the valley.

"Coo, coo! I should like to live with a good child," she said as she flew. By and by she came to a small white house by the roadside, and there on the doorstep sat a little girl who looked so much like a good child that the dove lighted on a tree by the gate and called with her voice as sweet as music, "Coo, coo! May I come in? Coo, coo! May I come in?"

But the little girl did not hear, for just then her mother called from the kitchen:

"Little girl, come here! I want you to rock the baby to sleep." And before the dove had time to call again the little girl began to cry as loudly as she could: "Boo-hoo! I don't want to come in! Boo-hoo! Boo-hoo!"

"Coo-coo," called the white dove. But it did no good, so she spread her wings and flew away.

"I should rather live next door to a growly, grizzly bear," she said to herself, "than in the house with a child who cries like that."

On and on she flew, over the tops and roofs till she reached a big house that had a great many doors and windows. The windows were open and, looking in, the white dove saw half a dozen boys and girls playing together.

Oh! What a noise there was! The baby waked up long before he was through with his nap, and he was crying about it, and the nurse was singing to him, and all the rest were running and jumping and screaming, till altogether there was a din that the white dove could not make herself heard, although she called many times.

At last, however, somebody spied her, and then what a terrible time she had!

Every child in the room began to push and scramble to get her. "She's mine!" "She's mine!" "I saw her first!" "You didn't!" "I did!" they cried, all talking at once, till the white dove spread her wings and flew away.

"It would be almost as bad as living next door to a growly grizzly bear to live in the house with children like that," she said as she flew away.

Her wings were weary and she began to think she would have to turn back, when she heard a sound as sweet as her own voice. It came from a brown house near by, and the white dove made haste to the door to find out what the sound was.

When she put her head in at the door she saw a little girl rocking her baby brother to sleep in his cradle; and it was this little girl who had the voice like music. As she rocked the cradle she sang:

"All the pretty little horses,
White and gray, black and bay;
All the pretty little horses
You shall see some day, some day,
All the pretty little horses."

"Coo-coo! may I come in?" called the little white dove softly at the door, and the little girl looked up.

Now the child had often thought that she would rather have a white dove than anything else in the world, and she whispered back: "Dear dove, come in." Then the white dove went in and lived there all the days of her life and never had to go back to live by the growly, grizzly bear any more, for she found a home with a good child, and that is the best home in the world.—From "More Mother Stories" by Maude Lindsay.

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